

H. Gray don

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 13.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND. (PA.)

VOL. I.]

WEDNESDAY, JUNE 23. 1819.

[NO. 48

EXTRACTS from the Second Annual Report of the United Foreign Missionary Society.

The Society, at their First Annual Meeting proposed certain amendments to the Constitution, recommended by the board of directors, and noticed in their Report.

The proposed amendments were approved by the General Assembly of the Presbyterian Church; and were also approved by the General Synod of the Reformed Dutch Church, and by the Synod of the Associate Reformed Church excepting that article which would constitute every person who shall make a donation of \$100. or more, a Director for life.

At a meeting of the board, held on the 27th of July, 1818, they resolved, that it was expedient to select, without delay, two suitable persons to visit those sections of South America, which appeared to present the most favourable fields for missionary labours; to investigate their moral and religious state; to notice and report to the Board, all the facilities that might offer for extending the Gospel to those regions, and the best methods of effecting that object. Suitable characters having been accordingly selected by the committee, and presented to the board, they resolved, in a session of the 24th of August, that William Nevins and Charles M. Ilvaine, students of the Theological Seminary at Princeton, be agents of this Board, to visit L. Plata, Chili, and other parts of South America, for the purposes specified in a former resolution.

After receiving what information could be obtained on this subject from various sources, and after due deliberation as to the course most proper to be pursued, the Board of Directors, in their session of the 28th of December last,

Resolved, That the Corresponding Secretary forthwith inform Messrs Nevins and M. Ilvaine, that recent and important intelligence had been received, which had produced great doubt as to the expediency of prosecuting the Mission to South America, and that they would receive further information from the Board, as soon as they should come to a final decision on the subject. That decision was soon had, and involved the present relinquishment of the undertaking. That this subject, however, which had so long and so deeply interested the Board of Directors, might not be entirely lost sight of, and that they might be able to take advantage of favourable changes occurring in that country; the Corresponding Secretary was directed to write, and has written, to Henry Hill, Esq. American Consul at Valparaiso, requesting him to obtain, and, to furnish information in relation to Protestant Missionary ground in Chili and the adjacent country, among either Pagan natives or Roman Catholics, to ascertain the practicability of estab-

lishing a Mission or Missions in that region, and the probable expense of conducting them.

A letter has been received from the Directors of the Missionary Society of the United Brethren, accompanied by two pamphlets, one containing a succinct account of the Missions established among the Heathen by the Church of the Brethren. The other an account of the manner in which the protestant Church of the Unitas Fratrum, or United Brethren, preach the gospel and carry on their Missions among the Heathen. A letter has also been received from the Secretary of the Connecticut Missionary Society, connected with a copy of the 19th Annual Narrative of the proceedings of that institution; and another from the American Board of Commissioners for Foreign Missions. A large box of valuable books and pamphlets has been received from the Church Missionary Society in London. It contained a very extensive and particular account of the proceedings of that society in Africa; an account peculiarly interesting, as discovering the first light that has, for many centuries, streaked with red the horizon of that mysterious and interesting section of the globe.

An official communication from the clerk of the Synod of the Associate Reformed Church has been received, announcing that the Synod had adopted a resolution, requesting the different Presbyteries under their care to organize within their bounds, as speedily as possible, societies auxiliary to the United Foreign Missionary Society.

Information has also been received that the Classis of New-York have recommended to the Churches under their care, to have a sermon preached, and a collection taken up in each of them for the benefit of the society. A letter has been received from the Rev. Robert Bronk, of Watervliet, in the state of New York, announcing that a Society of Ladies had been formed in that place, auxiliary to this institution; a donation from this society, under a different organization, had been previously received, amounting to thirty-two dollars.

A letter has also been received, through Rev. Dr. Griffen, from the Rev. W. Ross, of Winnsborough, South Carolina, announcing that a society of Ladies had been formed in that village, auxiliary to this institution, and enclosing in behalf of said auxiliary a donation of 30 dollars. A donation of one hundred and sixty dollars and 25 cents, has also been reported by the Treasurer to have been received from the Female Missionary Society of Newtown, Long-Island. From the report of the Rev. Stephen N. Rowan, who was sent out last spring into the Carolinas and to Georgia, it appeared, that he had collected from our brethren in the South to the amount of two thousand eight hundred and seventy-five dollars, sixty two cents. From the facts stated by Mr. Rowan in relation

to his agency, it has been deemed expedient to appoint other agents for the Southern parts of the United States.

The Rev. Robert F. N. Smith, of Northumberland county, Pennsylvania, and the Rev. Dr. Muir, of Alexandria, have accordingly been appointed to collect donations, and to form auxiliaries in any part of the United States, but especially in the South, they making such arrangements as to have no interference of their respective agencies with each other.

The Treasurer of this society reported in July last that agreeably to an order of the board, he had vested four thousand and six hundred dollars in New-York 6 per cent. stock in the names of Robert Lenox, Peter Wilson, and David Bebbene.

A correspondence was laid before the directors last summer, between a committee of a Society in Massachusetts for propagating the gospel among the Indians of North America; and his excellency the governor of this state, in relation to the religious instruction of the New Stockbridge tribe of Indians.

A committee having been appointed to write on this subject to a committee of the above named Society in Massachusetts, the Board finally decided, that it was expedient at that time to take the Stockbridge Indians under their care.

A Mission to the Seneca tribe of Indians, has also been contemplated; but as it was known that the New-York Missionary Society have an agent there, and as it was understood that they would continue to extend their fostering care over that tribe, the field was left to their cultivation, and the attention of the Board turned from the North, to the Missionary wilds in the Southern and Western sections of our country.

The committee of Missions were requested to make inquiry, without delay, respecting the expediency of establishing a Missionary station in the western part of Louisiana, bordering on the Spanish territory.

To obtain information on this subject, a letter was addressed in December last, to the Rev. Silvester Larned, of New Orleans, to which a very interesting answer has within a few days been received.

The Committee were also requested by the Board to inquire into the number of the Delaware Indians in the Missouri Territory, to ascertain their local situation, and the expediency of settling a Missionary or Missionaries among them.

The best general information on this subject, that we have been able to procure, is taken from Governor Clark's Synoptical Sketch of the Indians within the Missouri Territory.

From this late, laboured, and valuable work it appears, that there are living in that Territory, in the settlements of the whites, six nations, containing 8260 adult Indians, and 4580

children. Of those having intercourse with the whites, but being more remote, there are fifteen nations, containing 57,700 adults, and 28,380 children. Of those having no intercourse with the whites there are east of the Mountains, one tribe, and from ten to fifteen roving bands, containing 17,000 adults, and 7,900 children; in the mountains, from twenty to thirty roving bands, containing 20,000 adults, and 9,000 children; west of the Mountains, there are many roving bands, estimated at 80,000 adults, and 30,000 children—making in the whole 182,960 adults, and 79,800 children. And in this estimate the governor states in a note, he believes the number of adults, as well as the number of children, to be underrated. He also states that there are several parties of other tribes within the Territory, not noticed in the estimate.—*Proceedings of Board of managers for Baptist Missions Kentucky, 1818.*

At a meeting of the committee of Missions, held the 22d of February last, Messrs. Epaphras Chapman, and Job P. Vinal, were appointed their Agents to visit the Missouri Territory, to examine the state of the different Indian tribes, and to select a proper spot for a Missionary station, it being distinctly understood, that they be licensed to preach the Gospel, before they commence their tour, and that they pledge themselves to engage in the Mission hereafter.

These points having been satisfactorily adjusted, and the Agents having signified that they expect nothing from the Board but the payment of their expenses; the Chairman of the Committee was authorised to draw upon the Treasurer for such sums as should be necessary to defray the expenses of their journey.

This appropriation having been paid, instructions for themselves, and talks to the Indians prepared and presented, the Missionaries authorised to solicit donations in public and in private from the friends of Missions on their journey, and required to keep a regular journal of their proceedings, and to render an account of all the money they shall receive; they took their departure with our prayers, and the prayers of their assembled fellow students in the Seminary at Princeton, on Wednesday the 5th of May, 1819. To secure all possible aid and success to this enterprise, the Committee of Missions, have written to several influential characters, at the seat of our general government, to engage the patronage of the officers of that government, in behalf of this society; and have directed their Agents to stop in their way at the city of Washington, and to procure such documents as may facilitate their introduction to, and future intercourse with, the Indian tribes.

The general prospects of the society at this anniversary, brethren, are certainly more favorable than they have ever been, since its auspicious institution. We have not only fields which are already white unto harvest, but have also Missionaries to send out to them in whom we can confide. In the new territorial acquisitions of these United States, as well as in those which will probably soon be secured to the nation, the benignant and penetrating eye of Christianity has already discovered spots, on which Missionaries of the cross may labour with the most flattering prospects of success. And we state from recent information, that a number of pious and intrepid youth, in some of the principal nurseries of sacred learning in our country, are becoming so interested in the cause of Missions to the heathen upon our bor-

ders, that labourers will not be wanting if we can only find means to support them.

When we turn our eyes to the luxuriant, and almost immeasurable wilds of the West—observe the prodigious tide of population that is pressing forward in that direction—the wise interference of our government for the civilization of the Indians and consequent amelioration of their state, connected with the efforts of Missionary Institutions, to shed upon them Heaven's light in the gospel,—a scene is presented to our view, the most fair, the most brilliant, and we think we may add, the most sublime, that has perhaps ever been presented to the Church, at any period of time, since the Christian era, in any section of the globe.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, New Hampshire, and Massachusetts Proper, during the last year.

(Concluded from page 186.)

In further calling your attention to prosperity which attends the beloved Zion of our God, we cannot but notice as a special subject of gratitude to our exalted King, the great extent to which he is pleased to employ, as the instruments of promoting moral and religious improvement among our vast population, by instructing the rising generation, and delivering from degradation, poverty and ruin, the bereaved widow and helpless orphan, the pious and benevolent females throughout the bounds. By them were our Sabbath schools first fostered and brought into notice, which have now become such powerful engines for the suppression of vice; and in which are so extensively taught, to those who would otherwise have grown up in ignorance and unrestrained sin, the First Principles of that Religion, whose motto is, "Peace on earth and good will to men," and whose reward is the eternal blessedness of Heaven.

The Assembly are happy to learn that Sabbath Schools have been formed, in unusual numbers, and with high promises of extensive usefulness, in almost all the Presbyteries within our bounds; and would earnestly recommend the organization of them in all parts of the United States. We advert with much satisfaction to the schools of this kind established in the cities of New York and Philadelphia, in the former of which, from eight to ten thousand, and in the latter and its vicinity, from 12 to 11,000 children are instructed on every Lord's day. To these schools, together with the catechetical instruction of the children of the church, which has heretofore been recommended by the Assembly, and is now to a considerable extent practised throughout our bounds, are we to look as the nurseries, where those plants are growing, that shall in future beautify and enrich the flourishing vineyard of our Lord.

As intimately connected with the subject of catechetical instruction, we would recommend to your patient regard, the formation of Bible Classes in all our congregations. We are happy to learn, that in many parts of our church such classes have already been formed, and that they have almost uniformly been attended with the blessing of God. It is an encouraging fact on this subject, that many who have united

with our Church during the last year, acknowledge themselves to have received their first religious impressions from the instructions received in their Bible Classes.

The Assembly were gratified in being informed that attention is paid to the religious instruction of colored people in Sabbath schools, conducted by our young people of both sexes; and that this attention to that unhappy portion of our race, is not confined to the middle and eastern states, but extends to several of the southern states. In this good work, it is hoped that those who have already engaged will persevere; and that many more, being sensible of the debt of justice we owe to that class of our fellow creature, will endeavor by imparting to them moral and religious instruction, to rescue them from that state of ignorance and vice to which they have been so long reduced.

The Assembly would farther inform the churches, that the African School intended to qualify young persons of color for the Gospel Ministry, which is now under the direction of the Synod of New York and New Jersey, and will probably become more extended in its operations by the aid of several more Synods, which it is presumed will unite with the Synod of New York and New Jersey in this benevolent work.

The Assembly are also gratified in being able to inform the churches, that the Missionary cause is prosecuted with growing zeal, and that the Great Head of the Church has been pleased to bestow his blessing on the labors of the Missionaries during the last year. Encouraged by the success which has attended their exertions in this most interesting concern, we hope that the churches which are blessed with the stated means of grace, will continue to show their sympathy for the destitute, by an increasing liberality in contributing for the support of Missionaries.

In addition to all this, we notice with peculiar pleasure the increase of many associations, the almost universal observance of the monthly concert of prayer, and the formation of Education and Missionary Societies, throughout all our bounds.

From the best information we could obtain on this subject, we learn that there are probably three hundred young men supported by the funds of the several Education Societies in the U. States, in different stages of preparation for the Gospel Ministry.

The Missionary Associations of young men throughout our bounds, have commanded the attention and awakened the gratitude of the General Assembly. Our Missionary field is extremely extensive, and its state of moral culture very low. We would mention, as furnishing important stations of Missionary labor, and that they may be before the eye of the public, the Presbyteries of Niagara, Columbia, Champlain, St. Lawrence, Lancaster, Erie, Hanover, Winchester, Portage, Lexington, Union and Mississippi. The last mentioned Presbytery includes the whole of the states of Mississippi and Louisiana; and among the vast population that is spread over this immense territory, there are but ten organized Presbyterian congregations, and seven ministers of our denomination. Our hearts were tenderly affected, when the Commissioner from that Presbytery, after having described the forlorn and hapless state of that region, closed his narrative by saying, "Brethren, we solicit your sympathies, your prayers, and your assistance."

The mission established by the American Board of Commissioners for Foreign Missions among the Cherokee and Choctaw tribes of Indians, is attended with very flattering success, and there appears to be among them generally, a more than common willingness to receive instruction and hear the Gospel.

The several moral societies that have been formed, are producing salutary effects in restraining vice. We notice with special satisfaction the Moral Society of the state of New Jersey, which, from the weight of talent and influence combined in it, cannot fail to produce the happiest results.

The Assembly feel themselves under peculiar obligations to bless God, that he continues to visit in great mercy our Seminaries of learning. From these fountains of science, by the blessing of the Highest, on the young men who are preparing for future activity and usefulness, in the Church and State, are issuing streams that are continually gladdening the city of our God.

And we have particular pleasure in speaking of the distinguished smiles of the Great Head of the Church upon the Theological Seminary at Princeton, under the care of the Assembly.—There have been sixty-seven students trained in this institution during the past year. Of these 56 still remain.

It would be an act of injustice to their pious generosity, to withhold from the knowledge of the Church the fact, that 28 students have, thro' the past year, been supported at the Seminary chiefly by the Cent Societies under the patronage of our benevolent females. May they abundantly experience the sweetest of all rewards, the realizing of their prayers and their charities, in seeing the Heralds of the Cross multiply until the wilderness shall blossom as the rose, and the earth shall be filled with the glory of God.

By the delegate from Massachusetts, it is put into our power to state, that the Theological Seminary at Andover is in prosperous circumstances, and that about one hundred young men are preparing in that institution for the Gospel Ministry.

We hear with pleasure also of the flourishing situation of the Institution for the instruction of the Deaf and Dumb at Hartford in Connecticut; and that a similar institution has been established in the city of New York, under the very liberal patronage of the state legislature.

From the delegates from Connecticut, New-Hampshire and Massachusetts, we derive the pleasing intelligence that God is carrying on his work in these states with power and success. From fifteen hundred to two thousand persons are supposed to have been the hopeful subjects of special divine influence during the last year, in the counties of Hampshire, Franklin, Hamden, and Worcester, in Massachusetts. In Dartmouth College fifty out of one hundred students are hopefully pious and are prosecuting their studies with a view to the Gospel ministry. Surely, it affords matter of great encouragement to the ministers of Christ, and should excite them to increased fidelity and zeal, that the Great Head of the Church has been pleased to crown the faithful and evangelical labors and teaching of our eastern brethren, with such abundant and glorious success.

Brethren, the Lord is on his way.—We hope that the day of MILLENNIAL BLESSEDNESS begins to break upon the EASTERN MOUNTAINS. Soon shall it burst with all its SPLENDOR up-

on our WORLD.—Let us see to it, that we stand in our place and fill up our day with usefulness and duty that being "FAITHFUL UNTO DEATH, WE MAY RECEIVE AT LAST A CROWN OF LIFE."

Published by order of the General Assembly,

Attest—WM. NEILL, *Stated Clerk.*
Philadelphia, May 26, 1819.

From the Panoplist.

MISSION IN CEYLON.

Journal of the Rev. Benjamin C. Meigs at Batticotta.

Feb. 26, 1818. I went to Tillipally to-day on business, and before I returned visited the two parishes of Oodoville and Manepy, the former of which I have not before seen. It is a good parish, and the church buildings are in a better state of preservation than many of the others. Although we want to see a missionary established in each of the eight parishes of which we have partial possession, yet it becomes a question of considerable importance which we shall repair first, in case we have more brethren come to our assistance.

March 16. Brother Richards arrived here from Colombo. I am much rejoiced to see him; especially to see him in so much better health than I expected. His voyage from Colombo to Jaffna has been long, but very beneficial to his health. Before he left Colombo he had a fever for several hours every day, and a troublesome cough; but these both left him almost as soon as he set sail. He is now therefore in much better health than when he left Colombo. In coming to Jaffna, he sailed through what is called "the outer passage," near the continent, and also near the celebrated temple of Ramiseram. There he saw many of our Batticotta neighbors, who had gone on a pilgrimage to that place, at the annual celebration of the festival at that temple.

May 9. Sister Richards arrived from Colombo on Thursday evening and came to Batticotta this morning.

About a week since, I sent a school master to the neighboring village of Changane, to open a school in the room which I have prepared in the church buildings. He has made the attempt to collect school, but finds that parents are unwilling that their children should attend in that place, as the ground around the church is used as a burying ground by the natives. This causes another unexpected delay in opening the school in that place. I shall now be obliged to erect a suitable building in some other place, which will take at least one month and probably two. The new school in another part of Batticotta is increasing fast, and the boys are making good progress in their studies.—We meet with much difficulty in getting the boys to come steadily to our schools. The parents are much disposed to keep them at home to work, a part of the time.

June 7. The number of boys is fast increasing on the Sabbath. To day 106 were present, besides 35 other persons.

15. Received a large packet of Letters to day from America, by the way of Bombay.

22. Last evening went about three fourths of a mile to witness some of the ceremonies at the anniversary solemnities of a heathen temple. It is the same as that mentioned in a former journal, as having been burned, and ordered by the goddess Patricaller to be rebuilt

of stones and bricks instead of wood, and to be covered with tiles instead of olas. It is not yet completed.

There was a large collection of people who covered the rice fields around to a considerable extent. Soon after I arrived they began to light their fires in all directions. They bring their wood with them for the purpose of boiling their rice, which is one of their ceremonies on the occasion. After it is boiled, some of the servants of the bramhun, go round, and dip out a certain quantity from the vessel of each one, which is for himself and those who serve at the temple. The temple is well lighted and adorned with various paintings in the native style, to attract the attention of the spectators. I did not attempt to enter it, as that would probably have given offence; but as it was open in front, I had a full view of all that was to be seen. The head man of the temple came out and conversed with me a few minutes very politely, and then returned to his work. The idol is concealed in the inner part of the temple, and not exposed to the view of the people. The women appeared more devout worshippers than the men. They would enter the temple and prostrate themselves several times towards the place where the idol was concealed, making several motions with their hands, and muttering a few sentences; not, however, so as to be heard distinctly.—The bramhun then presented them with a little scented water, which they carefully put on their bodies. I did not see any of the men prostrate themselves in their worship. At this festival the people offer kids and lambs and fowls for sacrifices, usually to fulfil some vow, which they have made in sickness. The practice of making vows to some idol in their sickness, is very common; and in case they recover, they are unusually strict in performing them. About a hundred of the above mentioned animals were brought in the evening, and kept shut up in a fold until morning, when their throats were cut, and their blood shed as an offering to the goddess. Their bodies are then sold for a small price to the people of low cast, who will eat them.

July 15. Have lately made attempts to take three boys into our family to be supported by the expense of the mission. The boys are among the best in the school, but their misfortune is that their parents are not very poor. If they were, they would probably be disposed to accept of our charity. On account of their pride, they are unwilling to have them eat here and stay during the night. One man said partly by way of excuse, and partly from affection no doubt, "this is my only son, and if he sleeps here how can I sleep at home?" Another man said, "I am anxious to have my son come and live with you, but my wife is unwilling. My neighbors are also opposed to it, and I am afraid of my neighbors." This is undoubtedly the principal reason of his unwillingness, and indeed of all three. For he immediately added, "If you will persuade four of my neighbors to sign an agreement to give up their sons, I also will do the same." I held a long and free conversation with this man, and endeavoured to ascertain the real objections of the people against letting me have their sons to be educated in my family. He frankly said, "the people greatly fear, that if their children live in your family they will become christians, and then they will despise our gods, and feel themselves wiser than their parents." This fear seems to be the foundation of all their difficulties. The man further said, "It is a new thing with us

and we have no such custom." Another pretence which he offered is this, "If our children live here, they will sometimes be sick; then you will give them your medicine, and that will kill them." These people appear to value learning very little, further than it may enable them to acquire property, and to overreach their neighbors. If any let me have their children, it will principally be because I will give them good food and clothing, and not from any strong desire that the children should obtain an education, for they have little idea of its value. In the course of conversation with the man above mentioned, he informed me that in the time of the Dutch his grandfather was a Christian preacher. I asked him why he had forsaken the religion of his grandfather and gone into heathenism. He replied, because I was not educated a Christian. If I had been thus taught while a child, I should now have been a Christian instead of heathen."

A very pretty boy, who has no father, came to attend school and be supported. Until the cook-house is finished, which will be in a few days, the boys whom I support will eat at the house of the *Mudiliar*, who lives near me, and is very friendly to our designs. Indeed he renders me much assistance in procuring boys.

August 8. Took another boy to support on probation.

11. Began to pray in Tamul.

26. After much delay and many difficulties have this day commenced boarding heathen boys in the cook-house, which I have erected for them; I commenced with five boys. This is an important day in the history of this mission—the commencement I hope of much good to these poor heathen boys. It will, however, greatly increase our cares. We expect to meet many trials in pursuing this object.

One boy, for whom I had made an agreement with his father, refused to eat with the rest. On inquiring the reason, I learned that his relations, some of whom were of high cast, and rich, threatened to beat him, in case he came to live with me. His father is a poor man, and advanced in years, and is very desirous that his son should live with me. But his relations are violently opposed to it. This is one among many other facts, which prove how strongly the bramhuns and other heathens are opposed to this measure. Before the cook-house was erected on heathen ground, very many of them said that their only objection was that they were unwilling their children should eat on the church premises. I now have an opportunity of proving the insincerity of their professions. It does however, remove one principal objection in the minds of many.

One of my neighbors who is a strong heathen whose boy attends the day school, says frequently in a triumphant tone, "when you can persuade four boys of good cast from Batticotta, to come and live with you, I will then give you my boy," meaning to assert strongly, the great improbability, if not impossibility, of my getting them. I have two, however, from Batticotta already, besides the above mentioned, whose relatives by threats prevented him from coming. The triumph of this man I trust, will be short.

Sept. 5. The Rev. Messrs. Squance and Clough paid us a visit at Batticotta. Mr. Clough is returning to Columbo from Madras, where he has been for some time for his health. He is still feeble. Mr. Clough related to us the very unpleasant circumstances which have befallen Mr. Judson, in being cast away in a country vessel, and at last, after suffering the

severest hardships for many days at sea, reaching Madras in great distress. Mr. C frequently saw him while in Madras.—His health was very feeble. His family are ignorant of his situation, knowing nothing of the circumstances, and must have supposed that he was dead. He was unable to send any letters to Rangoon at that season, on account of the monsoon. His case excited much interest at Madras, and a benevolent Captain of a vessel was induced to fit out for Rangoon, principally on Mr. Judson's account, that he might return to his distressed family. Mr. C. understood that he (Mr. J.) was going at the time of his disaster, to visit some place not far distant, and that the vessel driven out to sea in a storm so far, that it was possible for her to return to Rangoon. Mr. J. left Madras for Rangoon before Mr. Clough came away, so that we may hope he has by this time arrived home, and relieved the painful solicitude of his family.

Oct. 12. Yesterday attended the communion at Tillipally, preached in Tamul to 300 people and baptized the infant son of brother Poor. It was a very interesting day.

25. It is pleasant to witness the change which is gradually effected, in some instances, in the minds of the natives. Their prejudices we may expect, will by degrees wear away. The man mentioned above, who boasted that we should never be able to get four boys of good cast from Batticotta to eat with us, is an instance to illustrate this remark. Though a very strong heathen, and violently opposed to the truth, yet he spends the greatest part of his time at our house. His son is a lovely boy, and the father is often in the school, and very diligent in teaching him. He is almost always present at our morning worship in Tamul, and has not been absent from meeting on the Sabbath for a long time, and always gives good attention. Yet when conversed with on the subject of religion, he shows a very strong attachment to his own superstitions; though he will admit that much which we tell him of the Christian religion is good and true. For some days past he has permitted his son to stay here through the night, and sleep with my boys. The lad usually goes also to the cook-house with the others, when they take their meals; though he does not eat with them. Today the man told Mrs. Meigs, that we had succeeded in getting more than four boys, and asked her if she did not want his son? She told him no; for she expected we should be able shortly to take as many poor boys, as we had money to support.

HEATHEN SCHOOL IN CORNWALL, (CON.)

From the Religious Remembrancer.

Mr. Scott—As a specimen of the progress in learning, I send you for publication in your increasingly valuable Remembrancer, an original letter from *Georg Prince Tammerec*, one of the youths in the school in Connecticut, which is benevolently engaged in imparting instruction to the Heathen; who occasionally corresponds with *JOSEPH ROGERS, Esq.* Treasurer of the Connecticut Bible Society. Mr. Rogers says, in a letter to his brother in this city. "This is not a fair specimen of his writing, nor of his composition, as it was written in great haste. He improves fast, but is anxious to return home as the king his father has sent for him." The book which the Prince alludes to, as sent him by Mr. Rogers, is the "Life of Buchanan."—Who, after noticing such an improvement in so short a period in this but latterly an heathen

youth, can refrain from adoring that wise and gracious Providence who has put it into the hearts of so many of our Eastern Christian Brethren, on principles so correct, and by an agency so disinterested and evangelic, to promote the cause of learning, civilization, righteousness, peace and truth in those pagan islands. Surely, we may say, "What hath God wrought?" with this, you will receive a small piece of the cloth referred to. That the kingdom of the glorious Messiah, *Jehovah Jesus* may speedily come, and all the heathen be given to him for his inheritance, and the uttermost parts of the Earth for his possession, is the fervent prayer of one of your constant and much gratified readers.

R.

Foreign Mission School, March 8, 1819.

DEAR SIR,

I avail myself of the privilege of addressing you, and to express to you my cordial thanks for the good present you was kind enough to send me. I prize it a great gift, and have read much about this good man; but this gives a more particular description of him. I know not how I can reward you for it in any other way than to write a few unconnected lines. If this will be of any satisfaction, I do it with pleasure. I would also heartily thank you for your good wishes towards me with respect to my returning to my own country. I hope I may soon go; I want very much to see my father; captain Brintnell's intelligence bro't home very near; I can, as it were, see my father's habitation. Yes, I often very wishfully look (in imagination) over those beautiful landscapes, where those untutored heathen traverse. I hope the happy time is soon to arrive, when I shall land safe on Atooi, and embrace the bosom of a dear and affectionate parent. The Board of Commissioners are doing much for me, and for my benighted country. I hope they will be prosperous in their undertaking; and that Him that loveth the righteous will abundantly reward them for their labors; for we know that they are engaged in a glorious work, and it will be carried on.

I have nothing very special to communicate, as you have probably learnt from Mr. Ruggles respecting the situation of the Sandwich Islands.

I received about a year ago a piece of cloth from my native Island, by captain Edes and Ebbets, the account of which you have read, respecting his being cast away on my father's island. I propose sending a small piece to you merely for curiosity sake. Though the cloth of itself is of no use, yet I hope, when you examine it, you will consider of what, and by whom, it is made; if so, it may show you what nature has done for those benighted Pagans.—Whilst this and other nations have the help of machines to manufacture their cloths, these poor beings have had only the assistant hand of Providence. She has helped them in a great degree, not only in this, but in providing provisions in such an abundant manner; which, if it had been otherwise, must have perished, as they are ignorant of cultivation. There is also a match which the natives use when they retire; they light the match before they go to sleep, so when in their wakeful hours they may spend it in smoking.

I am intending to visit Hartford this spring; if I do, I shall call and see you, as I am yet unpersonally acquainted with you.

Please to give my respects to all your household, and all friends. Yours affectionately, in haste,

G. P. TAMMEREK.

Mr. Joseph Rogers.